Deer hunting was undertaken by the few who understood tracking them. This was wholly practical knowledge, for one did not dream such power. A man who knew how to hunt them was looked up to: they waited for him to set the day for hunting and always expected him to succeed. 224 [555]

There was a ritual preliminary to the hunt called tculoi"g (meaningless). The hunters never told of their intention, but the night before the hunt met in secrecy away from the settlement. There they talked of that most beautiful (axo'tk) woman or girl they would meet, by beautiful meaning fat, and having in mind the deer. One of their number then took the part of a deer, standing on hands and feet. Each contributed a cotton blanket in which to swathe the "deer's" head and shoulders. While they sat in a circle singing, the swaddled man in their midst acted like a deer. One of their number then shot and the "deer" must drop right down. Another then pretended to butcher him, stripping off the blankets to distribute to the company as so much meat and hide. Throughout the performance "they must be sober minded; they must not smile or laugh." They then returned to bed and in the morning set out to hunt. There were no special qualifications for the actors in this rite. A special song was used at this time, which Last Star thought may have been called tculoi"g like the rite. [533]

Continence was not prescribed for deer hunters; no charms were known, as with rabbits; and while deer calculi were known to exist, there was no notion that their possession gave luck as with the Havasupai.

Occasionally a deer head disguise was worn by a hunter, who imitated the browsing animal. The deer head with horns attached was used, the skin hiding the wearer's body. This sort of deer stalking was called akwe'g. A similar disguise was used in taking antelope but not mountain sheep.

Antelope (ma.u'l) were found in the mountains southeast of Maricopa territory.

Mountain sheep hunting was hedged about by special observances, for the animal was regarded as sacred. Hunters must talk softly, they must not mention the mountain sheep at all, for they [778]

and snatch up bits of wood and stones under the impression they were fish. If he was to be a great warrior, he seized a stick and brandished it, whacking away on a stump. It is not wholly clear that this typifying activity was thought different in nature from the induced dream. A statement suggests otherwise: "they dream how to become good hunters of a particular animal, as jackrabbits, cottontails, deer, or mountain sheep."

Jimsonweed (*Datura*, cmalgapi'ṭ, "deaf ear") was used by any man; usually younger men and boys. The inner portion of the root was chewed and swallowed, a decoction of the mashed leaves was drunk, or the latter rubbed on the body. The part of the plant from which the roots or leaves were taken was not prescribed. "They do not eat much: too much will kill them. It makes them crazy: they will not come close to a person, but sneak away." Beyond the fact that young people took the drug, inquiry failed to reveal any specific parallels to the toloache rite of southern California. Nor were thieves detected under its influence as at Zuñi.

A deliberate quest for dreams, like the vision-quest of northern and eastern Indians, was rare. My informant knew of only two places, two caves, to which one went to get in touch with the spirits. The first cave, on the western (?) side of the Painted Rock Mountains, was the home of a spirit named kukupu'ʀa (hence the mountains were called his house, kukupu'ʀniva). The nature of this spirit was unknown. One can barely creep through the entrance to this cave; far inside is a large room, and the cave extends indefinitely beyond. "Whenever a man wished to be rich or to become a shaman, or have crops prosper, be a good runner, or have many girls about him," he sat in this room facing the opening and holding his right hand out. He prayed for what he desired. Then he heard something coming from the rear of the cave: there was a great draught and the sound of a whirlwind. The spirit put something very cold in the man's hand. He clenched his fist tight and crept out. When he reached home, he avoided fats and salt, "fasting" for four days, and bathing each morning. "Then his wish came true." If the seeker fled from the cave in fear, he would become blind and perhaps insane.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma

A second cave, also difficult of access, was halfway up the eastern face of a little butte south of Tempe: called kumpa'n, lkn,iva', "Bat's house." "There must be a spirit there, the bat." Lying in the cave were stubs of reed cigarettes of varying length, some old, some new, each was plugged with a wad of cotton and contained a white powder which could be smoked.[4] Most men dared not touch these, but if a man smoked one, he would either die right there or dream of something to become a shaman. (An instance in which this was done by Papago Foot is cited below.) There was also thought to be a gourd rattle in the dirt of the cave floor. But no ordinary man could find it; only an especially favored shaman, one who dreamed of the spirit. He would replace it where he found it.

Visions (as distinguished from dreams) were not had by the Maricopa. The only instance of a vision experience was recounted in a war tale, which follows. Here the spirit birds act as they do in dreams, condescend to pity the visionary and give him ability to perform an otherwise impossible feat. But the vision does not take the stereotyped form of the dream experience.

This happened to a Maricopa who was born two months after the stars fell [1833] and who died just over a year ago. He went to fight the Yuma when he was fifteen years old (1848–49). He never said whether he had had any dreams of these birds before this experience:

He started with his father and his father's younger brother. All three rode horses. There were more than one hundred on foot and as many horsemen. When they crossed the Colorado, he was told they would let the footmen go ahead because they were armed with clubs. The whole Yuma tribe gathered clustered into a space of three acres. There were women and children fighting on the Yuma side. When there were only forty or fifty Maricopa left, surrounded by Yuma, the waiting horsemen decided to charge. They were armed, some with bows, some with clubs. The Yuma beat some down, dragged them off their horses and killed them. This man did not know how he ever got through the crowd without being hurt. Only a few horsemen were left, but they decided to charge back through the Yuma once more. He did not know what had happened to his father and uncle. He escaped and raced away through the thick willows. The paths were so narrow that people had to go single file. As he was going through, he heard two Yuma coming toward him on the path, so he hid himself in the bushes until they passed. Then he went on to the river. He did not return by the way they had crossed. He had a shirt of woven cotton, which he took off and tied on top of his head. He got on his horse and entered the water. Just as

[4] In this connection it must be noted that these were not Maricopa offerings. They made no offerings to spirits nor planted prayer plumes.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Mohave

539x alone. It is always said if you go beyond the mountains to that place, and lie there, you will hear all kinds of noises. If you should fall asleep, you will die.

CORN AND TOBACCO

Once the corn and tobacco were visiting each other. They talked about how they provided for men. The corn said, "Humans use corn more than they use tobacco." The tobacco asked, "In what way is corn more used?" The corn said, "Corn is well cared for because it is of most use. When humans prepare to go to war, the first thing they think of is taking corn, parching it on coals, and grinding it into meal. Men going to war carry it for provision. So corn helps a great deal. When they kill an enemy, I feel as though I was killing the enemy, because I feed the people well so they are able to go kill the enemy. I am more useful."

The tobacco said, "You are used only at the time they are going to war, but everyday people use me day and night. And going to war, they take not only corn, but tobacco. As for corn, when they are ready to return, they have eaten all their meal, and they come back without the corn. But tobacco comes back with people. Even when the men are home tobacco is carried every day and night. If corn is more useful, when men are gathered in meeting, why do they not put a bowl of cornmeal right in the middle, and each take some to swallow? Instead they put you aside, take tobacco and use it all night." So tobacco claimed it was more useful than corn. Then tobacco, after saying this, said he was going back to vikami' [the sacred mountain of the Mohave]. Then the corn was left here alone for a while. Finally corn went away to Mexico.

● [778]

The corn said, "If I am not useful, they will not call me back: humans would do without me. But tobacco will see that people will try to get me back." On account of these two plants quarreling, we do not get good results with our corn and we do not raise tobacco as well as they do to the west.

CLOUD AND WIND

The cloud and the wind were brothers. They were living at the west end of a village. The wind was the younger brother.